DOCUMENT RESUME

ED 178 226 RC 011 186

TITLE	A Teacher's Guide to Fisherman on the Puyallup.
INSTITUTION	United Indians of All Tribes Foundation, Seattle, Wash.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C.
PUB DATE	78
NOTE	17p.; Not available in paper copy due to publisher's request
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*American Indian Education; American Indian Literature; *Childrens Literature; Cross Cultural Studies; Cultural Awareness; *Cultural Background; Intermediate Grades; *Learning Activities; Reservations (Indian); *Social Studies Units; Tribes
IDENTIFIERS	*Puyallup (Tribe); Salmon Fishing; Washington

ABSTRACT

Learning objectives, discussion questions, activities, background information, and a resource bibliography are presented in this teacher's guide to "Fisherman on the Puyallup", which is the tale of a young Puyallup Indian boy who is learning to fish for salmon. Recommending that the book should be read aloud as part of an intermediate social studies curriculum, the guide suggests consideration of: (1) the historical continuity of Indian life on the Puyallup; (2) similarities and differences between the life of the Puyallup Indians of long ago and today; (3) the characteristics and skills of drift fishing; (4) the first fish ceremony; (5) the yearly migration of the salmon; and (5) the factors endangering the salmon migration. Background information is provided so that the teacher may acquaint students with the fishing controversy in the state of Washington. Field trips to a fish ladder and a reservation fisheries program are also recommended. The "Where to go from here" section features ways in which the story may be related to students' existing sense of the world. It suggests such activities as identifying and locating Indian reservations in the United States, noting how many names of geographical features, cities, counties, and states are Indian words, studying the Indians of Puget Sound, and examining contemporary Indian life in America. (DS)

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A Teacher's Guide to Fisherman On the Puyallup:

A social studies curriculum product for the intermediate grades created by the Curriculum Development program at United Indians of All Tribes Foundation.

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Fisherman On the Puyallup is the story of a contemporary Puyallup Indian boy learning to fish with his grandfather on the Puyallup River in the city of Tacoma, Washington. In writing the book, we wanted to present an Indian child with whom all children could identify. We chose to show him learning to fish because it is something a young Puyallup child would likely do and because of the importance of fishing to the Puyallup as well as other tribes in Washington State. We hope you will enjoy the book and learn something about fishing and Indians in Washington State.

Learning Objectives

Student will be able to state in writing or discussion:

1. the existence of Indians in today's society and, in particular, the existence of the Puyallup Indians.
2. that the Puyallup have fished the Puyallup River from long ago when only trees grew on its banks to today when it is lined with industry.
3. the major characteristics of drift fishing, e.g., the use of a net and drifting down the river.
4. the skills involved in drift fishing, e.g., the ability to maintain the position of the net on the river and knowledge of the bottom of the river for the purpose of navigating the net.
5. how the salmon migrates up river and how its migration is related to tides.
6. that the migration of the salmon is imperiled by the industry on the Puyallup River.
7. that the first salmon ceremony is held in honor of the first salmon caught each season.
8. that Seeyap and his grandfather are celebrating their first fish by having a dinner with friends and relatives.
9. that the Puyallup fishermen fish for reasons of subsistence and income.

Reading the Book

We suggest that you read the book out loud to your students as there is considerable technical information on fish and fishing with which they might have difficulty. Draw your students' attention to the illustrations, especially those which show how the net is used in drift fishing. If you choose to read the text in more than one day, a good breaking point is p. 14.

Locate Tacoma In introducing the book, locate the city of Tacoma, Washington on a map, asking the students what they already know about Tacoma. Go on to say that this is the story of an Indian boy who lives in this city.

Historical Continuity The story refers to life on the Puyallup River before the coming of the white man. Point out that Seeyap is a direct descendant of the Indians who lived on this river and that his great-grandfathers fished the river before the city of Tacoma existed. In reading the story, keep coming back to the very real existence of the city of Tacoma and of Seeyap living in it today; often in children's minds, as in many older people's minds, all stories about Indians exist solely in the past.

Long Ago and Today Point out similarities and differences between the life of the Puyallup of long ago and today.

Long ago, the Puyallup Indians lived on the river where they fished in permanent lodges or in huts constructed for the purpose. Today, many Puyallup live on the river when they fish, in trailers and in tents.

Long ago, the Puyallup Indians used nets made by hand. Today, the Puyallup use manufactured nets and motor boats.

Long ago, the Puyallup Indians had a first fish ceremony. Today, families and friends celebrate the first catch of the season by having dinner. The Puyallup tribe is reviving the traditional ceremony as well.

Indian and Non-Indian Life Traditionally, Indian children have been much more a part of the adult world than their non-Indian American counterparts. Seeyap is learning the adult activity of fishing at a young age.

Where to go from here

Relate this book to the student's existing sense of the world. Discuss how Indians have lived in Washington and all over North and South America for thousands of years. In comparison, non-Indians have lived here for a very short time-- not even five hundred years. In Washington, non-Indians have lived here only a little more than two hundred years.

Today many Indians live on reservations. Look at a map of the United States and of Washington and look for the many different reservations. Other Indians live in cities. Use Seeyap as a reference and tell your students how there are Indian children like him all over the United States.

Many of the names for geographical features, cities, counties, and states are Indian words. What words are they?

Seeyap's ancestors have always lived in the area of the Puyallup River. Where are the parents, grandparents, and great-grandparents of your students from?

Plan a unit on the Indians of Puget Sound long ago, at the time of white contact, and today, using Seeyap as a focus. The study could be initiated as a study of Seeyap's past.

Plan a unit on contemporary Indian life in America. What are other children Seeyap's age doing? What economic distinctive of their geographical area are they doing?

Discussion Questions

1. Why is this an important day in Seeyap's life?

2. When Seeyap first goes out in the boat, why is he afraid? Why is he lonely? How does Seeyap feel by the end of the story? Why?

3. What is the Puyallup River like where Seeyap is learning to fish? What was it like long ago?

4. How is drift fishing different than fishing with a pole?

5. What have you learned about salmon from reading this story?

6. What is the first fish ceremony? What are Seeyap and Grandfather going to do with their first fish?

7. Why is Grandfather teaching Seeyap to fish?

8. What do you want to do when you grow up? How are you going to learn to do it?

Suggested Activities

1. Go to a fish ladder. In Seattle, there is a fish ladder at the locks.

2. Visit a reservation that has an aquaculture or a hatcheries program. The Lummi, Puyallup, and Suquamish, among others, have fisheries programs. Call the tribal office to make arrangements before going.

Supplementary Notes

Seeyap We have spelled Seeyap (sē'yáp) so that it can be pronounced phonetically. A Puyallup Indian woman told us about the name used in her own family by her father for his grandchildren. The name Seeyap appears in The Dictionary of Puget Salish with a slight difference in pronunciation and spelling.

Drift Fishing In drift fishing, the fisherman feeds a large rectangular net, about 60 by 20 feet, onto the water. He lays the net so that it curves across the river forming a screen into which the fish swims and is caught by its gills. There is lead on the bottom line of the net and floats on the top line. The fisherman lets go completely of the net, drifting behind it in his boat with his motor turned off.

To maintain the position of the net on the river, the fisherman pulls on the different ends of the net. The fisherman must possess a knowledge of the bottom of the river so that he can avoid sandbars and debris.

The Puyallup drift fishermen fish the Puyallup River from Commencement Bay to several miles up-river. The river is divided into several drifts, each about a half-mile long. A fisherman may fish one drift over and over, or he may fish several different drifts, moving slowly down river. At the beginning of each drift, fishermen gather waiting their turn.

Tides The fishermen only fish the river when the tides are going out or when they are turning, since the salmon swim up river only during these times. The salmon swim up river only when they can feel the force of the river going against them. If the tide is coming in, the outward force of the river is lost in the ocean's larger movement inward.

The Salmon The salmon find their way back to the stream where they were born by a complex system of signals in their environment. Two of these signals are temperature and the smell of the water. Each river, each tributary, and each small stream that the salmon travel has its own unique smell made of the vegetative life on its banks. At each branching of the river, the salmon smell to decide which way to turn. The temperature is a further signal to the salmon telling them, in the case of the fall salmon, if the water is cold, that winter is coming and that it is time for them to go home.

Pollution can change both the temperature and the odor of the water and so interfere with the fish's homeward migration. In our story, Grandfather explains to Seeyap, "It is hard for the salmon in the Puyallup River because the industry kills the life in the river. The salmon need the life to make their way home."

When it rains, rainwater runs down the banks of the rivers carrying odors down to the salmon. The rains cool the water heated from the industry, telling the salmon that winter is coming. As Grandfather says, "The cold rains let the salmon know that winter is coming. They let the salmon know that it is time to go home. The rains give life to the water dead from all the industry. Then the salmon head up river."

The First Fish Ceremony Reference is made to the first fish ceremony traditionally practiced by the Puyallup as well as other Northwest tribes. Many tribes believed that the salmon lived in a village up-river very much like the village in which they themselves lived. In the village the salmon were in the form of people and each year they could decide whether or not to become salmon and allow themselves to be caught and eaten. In the ceremony, the salmon is thanked for coming so that it would return the next year.

Although the first fish ceremony is practiced in its ritual form only on special occasions today, the awe of the fish that lay behind its practice still exists. In our story, we hope we have created for the reader a sense of the Indian's special relationship to the salmon and to fishing.

An Explanation of the Fishing Controversy in the State of Washington

The fishing controversy is a very complicated issue. We have tried to explain the controversy in simple terms for you to use in explaining to your students.

In the last few years, there has been a lot of news about fishermen in Washington State. That is because there is a disagreement between Indian and non-Indian fishermen on the number of fish each group can catch. That disagreement has a long history.

For many years only Indians lived in Washington State. About two hundred years ago, non-Indians first started coming here. As they grew in number, they began to look to the land lived on by the Indians for themselves. They asked the Indians to sign treaties giving up most of their land. The treaties, between the United States government and the Indians, stated that the Indians could only live in certain places. These places were called reservations.

Many Indians did not want to live on the reservations. The reservations were often small and were located on poor land away from the Indians' old home. Some Indians fought for their old homes, but the non-Indians were greater in number and had better weapons. After a few years of war, most Indians went to live on the reservations.

Today, the reservations are important homes to the Indians. On the reservations, the Indians can maintain their traditions. One of these traditions is fishing.

In the treaties, the Indians were very careful to keep their right to fish, when and where they had always fished. In most of the treaties made with Indian tribes in Washington State, there is a statement saying that Indians have the right to take fish "in common" with other citizens.

For a long time, both Indians and non-Indians were able to catch as many fish as they wanted. In recent years, there have not been enough fish for either group to do so. Some of the reasons for the shortage of fish are that many have been killed off by dams and pollution. In addition, too many fishermen have been licensed to fish.

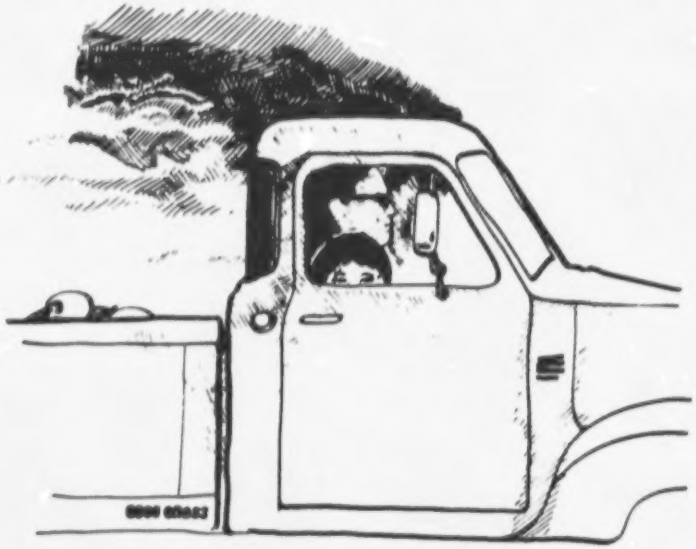
In 1971, the question as to how many fish each group, Indian

and non-Indian, could catch came up in court. A judge by the name of George Boldt heard the case. For three years, Judge Boldt studied the treaties and listened to fishermen. He especially thought about the phrase "in common."

Judge Boldt decided that what was meant by "in common" was that each group, Indian and non-Indian, has a right to 50 per cent of the fish caught off the reservation. In addition, the Indians have the right to all the fish caught on their reservations.

Non-Indians say that it is unfair that Indians have "special rights" to the fish. Indians answer that at one time they had rights to all the fish and to all the land. They say that they gave up many of these rights to non-Indians in the treaties. One right which they did not give up was their right to take fish "in common" with non-Indians-- or as Judge Boldt has determined 50 per cent of the catch.

Presently, Indians and non-Indians are meeting together and trying to work out their problems with the federal and state governments. If you read the newspapers, you are sure to hear more about the conflict.



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Resources

For the Classroom

Bleeker, Sonia, The Sea Hunters. William & Morrow Company, 1951.

Sonia Bleeker has written several books on different Indian tribes. Her writing is vivid and gives one a good sense of what it would have been like to live in one of these tribes. In dealing with white contact, Bleeker often speaks of white culture as superior and of the end of Indian life as inevitable. Leaving out these chapters, the books are useful. The Sea Hunters is about the sea culture of the Northwest Coast Indians.

Clutesi, George, Son of Raven, Son of Deer. Gray, 1967.

Legends of the Tse-Shaht on Vancouver Island as told by a Tse-Shaht. Raven is a trickster figure.

Dillon, Wallace, Salmon. The Follett Publishing Company, 1962.

An account of the life cycle of the salmon.

McKeown, Martha Ferguson, Come to Our Salmon Feast. Binfords & Mort, 1959.

A documentary of the Wy-am of Celilo Falls, Oregon, in which the religious beliefs common to the Columbia River people are discussed. The Wy-ams fished for salmon on platforms above the Columbia before the damming of the river put an end to the salmon runs.

Film. Treaties Made, Treaties Broken (color, 16 mm., 18 min., 1970) The National Geographic Society, Washington D.C.

The first in a three-part series on contemporary Indians. Much of the filming in Treaties Made, Treaties Broken was done in Washington State and is about the fishing controversy.

Lesson Packet. The Pacific Science Center is preparing a 12-day lesson sequence for roughly junior high level on early Puget Sound cultures. The materials are organized around the question, How did the sea affect the culture? For more information, contact Shirley Pauls at the Pacific Science Center in Seattle, 628-8140.

Social Studies Collection. Indians of Puget Sound. The Thomas burke Memorial Washington State Museum, University of Washington, Seattle, Washington 98105, phone 543-5591.

A travelling collection containing a canoe model, a cattail mat, working tools, household implements, and a pair of dolls dressed in traditional attire.

Materials on Contemporary Indian Children

Bales, Carol Ann, Kevin Cloud: Chippewa Boy in the City. Reilly & Lee Books, 1972.

Kevin Cloud tells about his life in the city of Chicago and of visiting his Chippewa relatives on a reservation in Minnesota. There are many photographs, several in color.

Fish, Byron, Eskimo Boy Today. Alaska Northwest Publishing Company, 1971.

A documentary of an Eskimo boy in Barrow, Alaska, located 350 miles north of the Arctic Circle. Photographs accompany the text.

Kirk, Ruth, David, Young Chief of the Quileutes. Harcourt, Brace & World Inc., 1967.

Although not all Quileutes recognize David as their chief, the book is a good documentary of David's life on the Quileute Reservation in Washington State. Photographs accompany the text.

Miles, Miska, Annie and the Old One. Little, Brown & Company, 1971.

A very moving story about a young Navajo girl's resistance to her grandmother's approaching death and her learning to understand it.

Reit, Seymour, Child of the Navajos. Dodd, Mead & Company, 1971.
A documentary of a contemporary Navajo boy on the Navajo Reservation. The text and accompanying photographs capture the mood of the land and of the modern and traditional life on the reservation.

Film. Annie and the Old One. (color, 14 min., 16 mm., 1975) B.F. A. Educational Media, 2211 Michigan Avenue, Santa Monica, California, 91404.
A film adapted from the book by Miska Miles, listed above. A Navajo family plays the leading roles.

Film. Children of the Long-Beaked Bird. (color, 20 min., 16 mm., 1976) Bullfrog Films, Inc., Oley, Pennsylvania, 19754.
A documentary of a 12-year old Crow boy, Dominick Old Elk, and his life on the Crow reservation in southeastern Montana.

Teacher Background

American Friends Service Committee, Uncommon Controversy: Fishing Rights of the Muckleshoot, Puyallup, and Nisqually Indians. University of Washington Press, 1970.
An excellent discussion of the fishing controversy.

Marsh Russel, The Washington Fishing Rights Controversy: An Economic Critique. University of Washington Press, 1977.
A discussion of an alternative managment and harvesting of fish resources of Puget Sound.

Deloria, Vine, Indians of the Pacific Northwest: from the coming of the white man to the present day. Doubleday, 1977.
A history of the Puget Sound tribes, particularly valuable since most books on Coastal Indians concentrate on groups further north.

Morey, Sylvester M. and William, Olivia, ed., Respect For Life: Traditional Upbringing of American Indian Children. Waldorf Press, Adelphi University, 1974.

An edited transcription of a conference on the traditional upbringing of American Indian children. Present were Navajo, Mohawk, Crow, Kiowa, Pueblo, and Arapaho Indians.

Newspaper Supplement. "The Salmon, the Indians, and the Poldt Decision, A Living Textbook Supplement," P-I Newspaper-In-Education-Program, Seattle, Washington, phone 628-8150.

A short overview of the controversy.

Leigh[illegible]anne, Harris and Bill, Willard, The History and Culture of the Indians of Washington State-- A Curriculum Guide. State Office of Public Instruction, Olympia, Washington.

Social studies lesson plans and a listing of materials on the Indians of Washington State.

Please Note: The State Office of Public Instruction is preparing a lesson packet for junior high on treaties and fishing rights in Washington State. This should be ready for dissemination in 1979. For further information, contact Frank Brouillet, Superintendant of Public Instruction, Olympia, Washington 98504.

Daybreak Star Press

Publications

Other publications of the Curriculum Development program at United Indians of All Tribes Foundation available or soon-to-be available:

Chief Sealth and His People (Grades 1-3) The story of Chief Sealth's people on Puget Sound, the Suquamish, before the coming of the white man and at his coming. The book concludes with the Suquamish on the Port Madison Reservation today. The book is illustrated by Indian artist Larry George.

A Visit With the Suquamish (Grades 4-6) A class visits the Port Madison Reservation, home of the grandfather of one of the girls in the class, learning of the life of the Suquamish and as they once lived.

Tribal Sovereignty (Grades 11-12) A packet developed from a forum on "Tribes, Their Sovereignty and State Government," sponsor by the National Endowment for the Humanities. Includes edited versions of papers delivered at the conference.

The Daybreak Star (Grades 4-8) A monthly publication of articles, legends, recipes, games, crafts, and puzzles, co-edited by students and adults.

Development of Native American Curriculum (adult) A workbook about the Curriculum Development program at United Indians of All Tribes Foundation. The book is especially useful to groups involved in developing curriculum on Native Americans.